

the offspring of mixed marriages adhered to the Jewish religion.

While even before 1933 birth control, rather than mixed marriages, formed the greatest danger for the survival of Prussian Jewry, the further reduction of the low Jewish birth-rate in Prussia by mixed marriages is not unimportant. Moreover, mixed marriages, like baptisms, are a significant symptom of a fundamental phenomenon: the weakening of the Jewish communal consciousness. They mark the last stage of a process which began with the destruction of the ghetto and the participation of the Jews in the life of their neighbours, and the degree of frequency of mixed marriages is a reliable measure for the degree of Jewish assimilation.

(f) *Effects of Mixed Marriages on the Jewish Race*

In 1929, the 61 children from mixed marriages who remained Jews formed 1·8 per cent of the total of Jewish children born that year in Prussia. Moreover, a part—not determinable statistically but no doubt considerable—of the 233 illegitimate children of Jewish mothers had a non-Jewish father. Assuming this for one-half of all these illegitimate children, 4·8 per cent of the 3966 children were of mixed race. Lastly, a certain admixture of non-Jewish blood is likely to come in as a result of adultery, at any rate in the cities of Western Europe. The

infiltration of non-Jewish blood must in the long run modify the racial qualities of the Jews. Increasing numbers of persons are seen among the Jews who, in their outward appearance, resemble their non-Jewish neighbours. If 4-8 per cent of the Jewish children each year were of mixed race, in a few generations there would be hardly a Jew in such a community who could be described as of pure Jewish descent.

In absolute figures the number of children with an admixture of Jewish blood joined to the Christian community through mixed marriages (open or concealed), or through